

THE
MINISTRATION
OF
Publick Baptism
OF
INFANTS
To be used in the
CHURCH.
OR, A
DISSWASIVE
FROM
Baptising Children in Private.

By EDM. ARWAKER, M.A.

Despise ye the Church of God? 1 Cor. II. 22.

L O N D O N,

Printed by J. Leake, for Edward Poole, at the Ship over
against the Royal Exchange in Cornhil. 1687.

MINISTRATION
OF
Publick Baptism

INFANTS

IMPRIMATUR.

July 12. 1686.
Ex Aedib: Lamb.

Joh. Bannely Rector P. ac Dno Dno
Willielmo Archiep. Cant. à sa-
cris Domesticis.

DISSENT
FROM
Baptizing Children in Private

By EDM. ARWAKER, M.A.

Deputy of the Council of Great Britain

LONDON.

Printed by J. Smith, for Edward Tooke, at the Golden
Anchor, in the Strand, near the Temple Church.

TO THE
RIGHT HONOURABLE

AND

Right Reverend Father in GOD

HENRY

Lord Bishop of LONDON.

My LORD,

AMong the unhappy Irregularities that crept into our Church in the licentious days of Usurpation, none has proved so difficult to be reformed as that of Baptizing Children in Private Houses, when there is no necessity requiring it; and that too with the Publick Form of Administration.

For not only they who are Dissenters from us in the main, but (alas!) too many who profess themselves of us, and would take it ill not to be reputed very good Sons of the Church of England, persist obstinately in this Error: and what is worse, are apt to express a high resentment, if the Clergy deny to comply with them, while they at the same time refuse to hear the Church.

But it is our happiness, that their Obstinacy, tho' great, cannot exceed or tire the pious Industry and unwearied Diligence of the Religious Prelate, to reduce us to that primitive Decency and Order for which our Church has been ever as Venerable as Eminent.

Of this your Lordship is a very signal instance, whose Zeal to free our Church from this vile Corruption is proportionate to that Authority which you deservedly bear in it, and has gone a great way so successfully in the Cure of that part which you more immediately adorn and govern,

The Epistle Dedicatory.

that we are almost assured to see it perfected there by Your Lordship's Hand; as we are encouraged to hope it will be through the Kingdom, by the healing Applications of its Chief and worthy Most Reverend Metropolitan.

And since what is acted by our Governors in a higher Sphere, commands our imitation in our inferior Stations; I, who am not in circumstances of manifesting my obedience in a Reformation, can only testify my good inclinations towards it, in a weak endeavour of another kind, the following Treatise that takes Sanctuary under the Umbrage of Your Lordship's name. For which, while I offer it to Your Lordship, as an humble acknowledgment of former favours, I must beg the additional one of Your Pardon; and I cannot despair of that for any thing that wishes well to a design You have still been forward to promote: And in that have added to many others, one more grand Evidence of our happiness in Your Presidency over us, which labors to reduce our Practice to the Purity and Splendor of those Rules that ought to influence and direct it.

But, My Lord, I fear to offend as much by a tedious Apologie, as by the unworthy Present I would excuse; and shall make only this for the Imperfections of this Piece, That the Author has so much of the Cares, and so little else of the World, as not to be supplied with leisure and Books for an elaborate performance, such as might be fit to offer to the Churches Service, and Your Lordship's Patronage; than which there is nothing more in the Ambition of,

My Honoured Lord,

Your Lordship's

Most dutiful Son,

and most devoted Servant,

EDM. ARWAKER.

need of Patronage and Affliction; so it is an
Advantage to the Church in the absence of a Pastor

MINISTRATION OF Publick Baptism

OF INFANTS

To be used in the

CHURCH.

AS it is an Affliction that through a
 strange Deservency of the Primitive
 Zeal, in the exterior Worship of
 our God, so Solemn and Eminent a
 part thereof, as the Publick Celebration of the
 Sacrament of Baptism, should be so much neg-
 lected (not to say oppos'd) as to stand in

B

need

need of Patronage and Assertion; so it is an Advantage to engage in the defence of a Practice as Antient as Christianity it self, and as generally received (till of late) without Contradiction or Dispute. Since therefore that devout and excellent Office labours under such unhappy Circumstances, and that no other Pen has been purposely employed to redress the Grievance: One of the meanest of its Admirers, has ventur'd to expose his Weakness for its Cause, rather than suffer it by appearing Friendless, to fall into more contempt.

Let him not be thought herein to presume on his own Abilities (which he is conscious how small they are) since he espouses a Cause so arm'd with Truth, Antiquity and Reason, that it cannot be a sufferer, ev'n by the weakest management; Which makes him imitate the Hebrew Champion, accosting the Philistin Giant, and despise the Armour of fallacious Sophistry, as sufficiently guarded and secur'd by the Nakedness of that Truth which he maintains. And he cannot doubt, but that the better it is discern'd, it will have the greater Prevalency, and in spite of Opposition, become more than Conqueror.

For the Conviction then of such who refuse to bring their Children into the place of Publick

lick Worship, the Church, to receive their Initiation into the Christian Religion, by the Sacrament of Baptism, there in the Face of the Congregation; but either through Obstinacy, Pride, or Ignorance, contend to have that Office perform'd within their Houses: It may perhaps be pertinent to proceed in this Method, and propose to their consideration,

First, The Rubrick of our Church prefix'd to the Office of Publick Baptism of Infants.

Secondly, The Consent in this particular, between the Eastern and Western Churches.

Thirdly, The Ground of this Rubrick, upon what strength of Antiquity and Reason it relies.

Fourthly, The Power of the Church to make this Injunction, and the indispensable Obligation that lies on them to obey it.

And lastly, To answer the most material Objections, that are usually made against the performance of this Duty.

But here while the necessity of bringing Children to the Church, to receive their Baptism, is asserted, it must be understood to mean it with a Supposition of their being in a condition fit to be carried abroad; for in case of Sickness and extream necessity, where there is danger of their dying Unbaptiz'd, the Church has allow'd

of Private Administration, and prescrib'd a form for it, and enjoyn'd the use of that alone, as there will be occasion to take notice hereafter.

To proceed then to the propos'd Method.

That part of the Rubrick in the Ministrati-
on of Publick Baptism of Infants in the Church;
(for that is the Title of the Office) which con-
cerns the present business, is thus ;

(a) Rubr. in
the Office of
Publick Baptism
of Infants.

(a) " The Godfathers and Godmothers, and
" the People with the Child, must be ready at
" the Font, either immediately after the last Les-
" son at Morning Prayer, or else immediately
" after the last Lesson at Evening Prayer, as the
" Curate by his Discretion shall appoint. And
" the Priest coming to the Font (which is then to
" be fill'd with pure Water) and standing there,
" shall say, &c. This we find to have been the
Practice of the Greek Church, by their *Eucholo-*
gium ; and (b) *Arcudius* in his Book of the

(b) Lib. 1.
de Baptismo.

(c) In Mona-
stério Cryptæ
Ferratz.

Agreement between the Eastern and Western
Churches, tells us, That in the (c) Patriarchal
Euchologium, is mention of the Patriarch's go-
ing from his Seat, and entering by the Sextry
into the place of the Baptistry or Font, &c.
And (d) *Simeon Thessalonicensis* tells us from the
Greek Ritual, That after the Fortieth Day, the
Child is brought again to the Church by its

(d) In Notis
ad Eucholog.
pag. 329.

Mother,

Mother, and offer'd as a Gift to God. Thus we find in the Novels of the Emperor * *Leo*, that the Child, in case of Health and Freedom from the inconveniencies incident to its tender age, should be reserv'd to the Fortieth Day to receive its Illumination; because it was thought fit, that as it was so long in its formation in the receptacle of Nature, so the same time should be allow'd for its preparation, to be brought into the † House of the divine Glory, and the Eternal Father of all things.

* Constit. 17.
Kal. del. 70.
Agriqur 3. dult-
70:70. 3102i-
70:70, &c.

† Hic 7. olov
7. dult 3. 66:70,
&c.

And agreeably we find in the Roman Rituals, that tho' in time of urgent necessity, nothing should hinder Baptism from being Administred in any place; yet the proper place of Baptizing is the Church, in which there is a Font for the purpose. And it is now the practice both of the (e) Greek and (f) Latin Churches, to bring their Children to the places of Publick Worship, there to be Baptiz'd. And this pleasing harmony of these two Famous Churches, in this particular, should certainly invite all the other Members of the Holy Catholick Church to joyn in Consort with them; and they will be the rather inclin'd to this agreement, if they consider on what a strong Foundation of Antiquity and Reason it is built. The Antiquity of this Practice is equal with the institution of Baptism it self.

(e) Rycant's
Present State
of the Greek
Church, Ch. 7.
(f) Rituale
Jussu Pauli 5.
Coloniz edit.

(g) St.

(g) St. Matt.
2. 6.

(g) St. *John* the Baptist performing it in Publick, and the Apostles afterwards, when they were at Liberty so to do: for it was done in the Assemblies of the People, for the most part, which is one main thing requisite to make any performance Publick; and then it was done too in the publick places of Worship, such as were consistent with the State of Christianity at that time, the other great requisite to compleat a publick Office.

(b) An. Dom.
150.

(i) Apol. 2.
pro Christianis:
πρωτα
αγορευει ις' η-
μων, &c.

(k) 2η 7η αυ-
τη.

Thus *Justin Martyr*, who flourish'd (b) early in the Church, speaking of the manner of administering Baptism, says, (i) They (meaning the Persons to be baptized) are carried by us to the place where the Water is, and are regenerated the same way that we had been before: And again he says, The Name of the God and Father of all things is mention'd, and we invoke that alone; leading the Person to be Baptiz'd to the (k) Laver or place of Washing; by which Laver if he does not mean the Baptistery or Font; yet he intimates the publick performance of the Office, and is elsewhere positive, that Baptism was administer'd in the publick Assemblies, as we shall hereafter find him cited by the *Magdeburgenses*, which sufficiently makes for the purpose of this Discourse. For if in his time there were no publick Fonts, it was because the Church was not then in a settled

led State ; and the Church by performing those Offices of Baptism, and the like, in the places, and at the times of their more solemn meetings, did sufficiently declare those times and places to be the properest for such Administrations. And that in the settlement of the Church, they were determin'd to them, will be manifest from

(1) *St. Athanasius*, who flourish'd in the Year 340. who making an admiration of the Villany of those times, says, Was ever the like Fact committed, even in time of War and Persecution ?

And this unparallel'd Wickedness was the burning the Churches and Baptisteries : By which it appears, not only that Fonts for publick Baptism were then in use, but that they had been of much antienter standing ; for had there not been such places long before, how ridiculous had it been for the Father to say, That the like wickedness had never been committed (for the Interrogation here is much stronger than a Negative) and to wonder at it as a new and unheard of Thing. Neither was the use of Fonts unknown in the Latin Church,

for (m) *Tertullian*, of earlier date than *Athanasius* by above a Hundred Years, (n) says, That going to the Font, they (the Persons to be Baptiz'd) first made in the Church, and under the Hands of the chief Ruler or Hierarch, as (o) *Dionysius* calls him, an open Renuncia-

(1) Epist ad omnes Orthodoxos.

(m) Anno Dom. 203.
(n) De Coron. Mil. cap. 3.

(o) De Hier. Eccles.

tion

(p) Nec otiose præmissum à Tertulliano in Ecclesia.

tion of the Devil, &c. And (p) *La Cerda* in his Notes upon that place, says, It was not impertinently said by *Tertullian* in the Church: for this Abrenunciation was not made at the Font, but in the Church, and then they went to the Font; which, as we shall have occasion to observe hereafter, was sometimes built without the Church. And that this may not seem an Objection against bringing Children to be Baptiz'd in the Church, let it be remember'd, that though the Baptism was sometimes administer'd without the Church; yet the Examination and Abrenunciation were always made within it. And *St. Greg. Nazianzen* in the Fourth Century tells us, That the person Baptiz'd was led to the Altar, saying, The (q) Station in which we presently stand after our Baptism, before the (r) great and holy Place, represents the Glory of our future Life. And *St. Ambrose*, a Latin Father of that Century too, has much to the same purpose, thus, (s) Afterwards the Holy of Holies is open'd to you. And in another place (t) that you may understand what is the Second Tabernacle, into which the Priest introduced you, &c. To conclude this quotation of the Fathers with *St. Chrysostom*, much of the same Age, we find him telling the persons to be Baptiz'd, (u) That tho' they who at their death are initiated by the Sacred

(q) Ἡ ἐκκλησία, &c. Orat. 40. in Sanctum Bap.

(r) Πύξιν τοῦ Μεγάλου Βαπτισμοῦ. ibid.

(s) De Initiationis, cap. 2. post hæc referata tibi sunt Sancta Sanctorum.

(t) Lib. 4. de Sacrament. cap. 1.

(u) Homil. 19. Catech. ad Illuminandos:

οὐδεὶς ἐν τῷ θανάτῳ ἐκκλησιάζεται.

Sacred Mystery of Baptism, might obtain equal Favor and Grace with those who did not defer their Regeneration; yet they had not an equal will and inclination, neither was their Preparation (which he much insists on) equal. For, as he goes on, the first were made partakers of that Sacrament in their Beds, the others received it in the Arms and Bosom of the Church; where we find he directly opposes the Baptism in the Church to the clinical Baptism, superstitiously used by some.

Which sort of Baptism was so detested in the primitive times, that he who received it, was never to be admitted into Holy Orders; and it was objected to (w) Novatus after his surreptitious Consecration. And this will give us the true sense of that (x) Council, where after mention of *Easter* and *Pentecost* for the Administration of Baptism, it follows:

Therefore we command all Men, reclaimed from their Errors or Ignorance, by these present Admonitions, to wait with their Infants at the Church, that they may enjoy the Festivity of the lawful time (meaning *Easter*, &c.) and be Regenerated by the holy Sacrament of Baptism; whereby they may, if they live, be capable of the honour of executing the Priestly Office. If these are not sufficient Instances of this kind,

(y) Tithes
Cathol. Am.
1.1. Baptism

(y) Coc-
1.1. Baptism

(w) Euseb.
Hist. Eccles. lib.
6. cap. 42.

(x) Council.
Nicaene.
Canon 21.
27. omnia

(1) Theſaur.
Cathol. Artic.
11. Baptiſteria.

(2) Can. 59.
Μηδ αὐτῶν ἐν
οἰκίαις οἴκῃ,
&c.

* Collat. 4.
Tit. 13. Nov.
58. Praefat.
Καὶ τοῖς ἐν
αὐτῇ οἰκίαις
τοῖς Νέμοις,
&c. Anno 552.

(1) *Cocceius* will afford the enquiring Reader more. To proceed then from the Fathers to the Councils, we ſhall find in the Third Council of (2) *Conſtantinople*, in the Year 680. this expreſs prohibition of Baptizing any, not only in private Houſes, but even in the Oratories in them. Thus Baptiſm muſt by no means be Adminiſter'd, in any private Oratory within a Houſe: But let thoſe who being purg'd from their Impurities, are thought worthy of Illumination, be brought to the Catholick Churches, and there let them enjoy this benefit: And the Non-observation of this is puniſh'd with depoſition of the Clergy, and with Separation in the Laity. Which Canon is agreeable to that Novel in the Authenticks of * *Juſtinian*, wherein he ſays, That it was eſtabliſh'd by an ancient Law, That no one ſhould perform divine Offices [ἐν οἰκίαις] in a private Houſe: Which Law the Emperor there confirms with a new Interdiction, making both the Owners of ſuch Houſes liable to a penalty, and the Houſes themſelves to publick Taxes. And he obliges the Patriarch to ſee this Law put in Execution under the Forfeiture of Fifty Pounds in Gold; and he gives the reaſon of the penalty, becauſe it was a matter about which the Emperor was ſtudioſly careful, as tending to preſerve

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the unity of the Church; and to prevent clandestine doings: Tho' afterwards the Emperor *Leo* in his (a) Constitutions allows Baptism to be administer'd in private Oratories, (which Oratories however were consecrated Places) but not elsewhere.

And in another (b) Council in 845. 'tis decreed, That no Priest should presume to Baptize any where, but in the Baptifmal Churches, and at the times appointed, unless in case of Sicknes, or extream Necessity.

However it may not be impertinent to strengthen what has gone before, by some Testimonies, which because they come from Persons either indifferent, or profess Enemies to any thing that had an appearance of superstition, will be unquestionable. (c) *Cassander* the Pacifick Catholick, a Man of much Moderation and Indifferency, who in one part of his *Whicings*, professes, it is his business to avoid partiality (d) and enquire into the truth of Things, tells us, that with general consent it was receiv'd in all Churches, That only at certain times, (that is *Easter* and *Pentecost*) Baptism was solemnly administer'd, and that only in the Church by the Bishop and Priests, &c. and neither Children nor the adult were Baptiz'd in Private, but in imminent danger of Death, and when by reason

(a) De Ordo
Temporis

(a) Constitut.
15. Kal. Martii
et in Basilicis
et in
et in
&c.

(b) Concil.
Meldenfe,
Can. 48.

(c) Lib. 1.
et in

(d) Appropos
et in

(c) Exposit. de
Authorit. Con-
suet. Baptifand.
Infant. &c. pag.
694.

(d) Lib. de
Officio pii vi-
ri, &c.

(e) De Orig.
Templorum,
cap. 6.

(f) Lib. 2.
cap. 14.

(g) Appendi-
ce ad Platinam
de Cœmeteriis.

of Sickneſs, they could not without hazard of their Lives be brought abroad: And (e) *Hofpinian*, who has given ſufficient proof of his not being ſuperſtitiouſly affected, acknowledges that *Hiftories* bear witneſs that the *Chriftians* after the *Apoſtles* time did meet together, eſpecially in times of Perſecution, in *Cœmeteries*, that is, places ſet apart for the interment of the *Martyrs*, and that there they celebrated their Religious *Aſſemblies*. And he tells us out of (f) *Theodoret*, That in the Perſecution under *George of Alexandria*, when the *Adverſaries* of *Chriftianity* prevail'd, and had got the *Churches* into their poſſeſſion, the *Chriftians* were forced to meet in the *Cœmeteries* to perform their Devotions; and cites (g) *Onuphrius*, who ſays, That becauſe the primitive *Fathers* were wont to aſſemble at the *Tombs* of the *Martyrs* of Sacred Memory, on the *Anniverſary Day* of their ſuffering, the large and capacious places of Prayer for their Publick *Aſſemblies*, lying near thoſe Burial places, were call'd *Cœmeteries* alſo. And he adds of himſelf, That the *Roman Pontifices* or *Biſhops* were wont to celebrate Stations, that is, all publick Acts of their *Episcopacy*, among the Sepulchers of the *Martyrs*; and therefore ſays he, theſe *Cœmeteries* were to the *Chriftians* as *Temples* and places of Prayer, in which the *Biſhops* call'd

call'd their Synods, and administer'd the Sacraments. And to confirm his assertion, he tells us of an Edict of (b) *Gaienus*, who lived in the Year 256. extant, wherein the Son commands the *Cœmities* which *Kalerian*, the Father, had taken from the Christians, to be restor'd to them, that they might meet to perform their Religious Worship there. So that whoever denies the antient Custom of publick administration of Baptism, must either make Baptism no Sacrament, or yield that there are more than Two, or disprove this great Authority, as well as several others. For (c) *Chamien*, as little a Friend to Novelty or Superstition as *Hospinian*, acknowledges this laudable practice of Baptizing all Persons in publick, and cites St. (k) *Ambrrose* saying that the Catechumens being dismiss'd, he gave the (l) Badge of their profession to some who desired it, or rather who were qualified for it, (as some have critically distinguish'd between the Catechumens and the *Compententes*) in the Baptistry or Font of the Church. And the same Author cites *Vasquez*, saying, We use no other ceremony in giving the Name, only to ask the Sponsors by what Name the Person brought to the Church to be Baptiz'd, is called? And again he quotes (m) St. *Cyrill*, mentioning the Baptistry, and telling his Auditors that they

went

(b) Baron An-
nal. Hist. Ec-
cles.

(c) Panstrat.
Cathol. Tom.
4. lib. 5. cap.

(k) Epist. 33.

(l) Symbo-
lum.

(m) Cyrill
Hierosol. Cat.
Mythagog. 11.
cap. 11. &c.

(n) Περὶ
ἁπολ.

(o) Cyrill.
Hierosol. in
Præfatione
Catech. ΒΑΠ-
ΤΙΣΜΟΥ
ΠΡΩΤΟΝ ΕΙ-
ΣΑΓΩΓΗΝ
ΕΚΚΛΗΣΙΑΣ
ΚΑΙ
ΒΑΠΤΙΣΜΑ 3 &c.

(p) Aug. Osta.
Confess. se-
cund.

went first into the (n) Porch thereof. Which same Father in another place thus bespeaks his Catechumens, (o) Do you see this venerable Institution of the Church? Do you behold the Order and Discipline? Do you observe the reading of the Scriptures, the presence of the Clergy, and the series of the Doctrine? then Reverence the place, and be instructed by what you see. But to return to *Chamier*, we find in him another

(p) quotation wherein it is said, the hour was come of making profession of their Faith, which at *Rome* is wont to be rehearsed from some high place, in the sight of the Faithful Congregation, in a form of Words conceiv'd and retain'd by Heart, by them who come to receive the Grace of Baptism. And then having cited all these places, wherein the publick celebration of Baptism in the Church is particularly mention'd, he goes on thus: All these Rites had their original from the very institution of Baptism, and ought not to be omitted. So that he concludes the administration of it in Publick, to be a primitive and indispensable Observation.

And afterwards, exploding the ridiculous Mimickry of some Sponsors, answering in a Whining tone to imitate the Children for whom they engaged, he says, It was ill that such kind of answers should be made, as if they were Act-
ing

ing a Play in the Theatre, not about the celebration of a Sacrament in the Church; where he opposes the Church to a Theatre, as well as the Sacrament to a Play. But for farther confirmation of this Point, let us examin the (q) *Magdeburgenses*, and we shall find even by their acknowledgment, that in the first Century it was customary to administer Baptism publicly, (r) if it could be done. And they bring the 2^d Chapter of the (s) *Acts* for their Authority, where a great company being assembled, *Parthians, Medes, Elamites*, &c. there were about 300. Persons Baptiz'd at once.

In the Second (t) Century they quote *Iustin Martyr*, (as was formerly hinted) saying, That Baptism was administer'd in the (u) public Assemblies, in places where Water was: And tho' in those early times, they cou'd not perhaps have Baptisteries or Fonts, because of their unsettledness; yet even then the publick Assemblies were chosen to perform the Office of Baptism in. And in the Fourth (v) Century they expressly tell us, That Persons of all Sexes, Ages and Conditions, were Baptiz'd in the same Water publicly in the Churches.

Which Churches they say were the places, where in the Fifth (x) Century, Baptism was generally administred, and so likewise in the 6th and

(q) Cent. 1.
lib. 2 cap. 6.

(r) Si ita res-
tulit.

(s) Versè 9.

(t) Cap. 5.

(u) In fre-
quentia.

(v) Cap. 6.

(x) Cap. 6.

(y) Lib. 18. Re-
rum Roman.

and 7th Century; and they quote (y) *Paul* the Deacon, alledging that their Baptism in private Houses was very rare, and that only when necessity compell'd them to it. And this was continued down to the 13th Century, as whoever pleases to peruse those Writers, may be satisfied.

(z) Sherloch.
Rel. Affem. Part
2. Chap. 4. pag.
289.

(a) Walafrid.
Strab. lib. de
reb. Ecclef.
cap. 6.

(b) Epist. 12.
ad Sulp. Sever-
um.

This might be reasonably hoped to suffice for the Antiquity on which our Rubrick is grounded; as to the matter of fact, That Baptism was from the first Institution still administer'd in publick, that is in the publick Congregation, and the publick place of Worship, the two (z) essentials requisite to make the Baptism publick; and that as soon as the Church began to be settled, and to obtain places for Religious Worship, there were still set apart and erected places for the peculiar Administration of Baptism, according to that of (a) *Walafridus*. The honour of Religion encreasing through length of time, and success of Affairs, the splendor of Ecclesiastical Constitutions grew to a just height: And the celebration of the mystical Laver of Baptism became more solemn, and therefore spacious Fonts were set up in which the Priests did Administer that Sacrament of Faith, with very splendid Ceremonies: And tho' it was the custom at first to build these Fonts without the Church, as (b)

Paulinus

Paulinus says, *Severus* did; yet afterwards, says (c) *Durandus*, they began to be brought (d) into the Churches, near the Porch. And accordingly (e) *Greg. Turonensis* shews, That the Font in which *Clodoveus* was Baptiz'd by *Rhemigius*, was placed in the Church. This is the Antiquity that gives occasion to our Rubrick, and the Reasons are as prevalent.

(c) Lib. 1. de Rit. Eccl. cap. 19.
(d) Prope Pleinor.
(e) Hist. lib. 1. cap. 21.

Two we have mention'd in the Rubrick itself, and even those are by the wise and serious consideration of the Church, thought sufficient to procure an admonition to the people, that it is (f) most convenient that Baptism should not be Administer'd but upon *Sundays* and other Holy-Days, when the most number of people come together: (Which still argues the place of Administration to be the Church.)

(f) Rubrick before Publick Baptism.

The first Reason respects the Parties baptiz'd, that they may have Witnesses of their Initiation; the latter, the Persons present, that they may be reminded of their own Profession and Vow made to God. The first has been ever thought so necessary by the Church, That in such cases of necessity wherein it allows of private Baptism, yet it still enjoyns the Children so Baptiz'd to be brought afterward into the Church, and there to be received in Publick, upon sufficient testimony of the validity of their

D

Private

Private Baptism in the use of all the Essentials to it. And it must certainly be a great satisfaction to any so Baptiz'd in private, upon necessity, and consequently in haste, to be assured that nothing Essential to his Baptism was then omitted; and that the Church had such satisfaction thereof, that it added those exterior Rites and Accidentals that are the Ornaments and Appendages of a due Administration of that Holy Sacrament: The omission of which Rites the Church never did allow, but upon some urgent necessity; and not then upon any account but the uncertainty of their Future State who leave the World without this Badge of their Christianity.

And for this reason 'tis, that the Primitive Fathers did so press the dispatch of Baptism, that the persons to be Baptiz'd, whether Adult or Infants, should be brought to Church, lest sickness should deny them the happy opportunity of coming thither, and allow them only an Office, as well homely for the solemnity, as for the privacy of its performance. Wherefore, says (g) St. Greg. *Nazianzen*, Let us be Baptiz'd to day, lest to morrow it be the effect of force; let us not defer a Blessing, as if it were an Injury, till Sickness or some other danger compel us to embrace it: And a great deal more he has

(g) Orat. in
Sacr. Bapt.

to

to the same purpose. Wherefore we may conclude this with that of (b) *Durantis*; Parents are therefore to be admonish'd and exhorted, that as soon as they can without danger they bring their Children to the Church, and take care that they be Baptiz'd with the solemn Ceremonies thereof; especially since by reason of their tender age they are in infinite hazard of being prevented by an early death. Which argues, That besides the benefit of having the Congregation present to testify their being received into the number of Christ's Church, it is an honor and advantage of it self, to have so decent and solemn a reception.

(b) De Rite.
Eccles. Cathol.
lib. 1. cap. 19.

The second advantage mention'd in the Rubrick is that of the Congregation's being put in mind of their Baptismal Vow, by hearing it repeated; and it is not a small help to the performance of a Promise to have frequent *Memo-randums* of it. How readily, not to say how willingly, we forget our Vows of Obedience and new life, is but too obvious in our daily violations of them; and it is an act of the highest Charity in those who remind us of them. So that whoever with-holds his Child from the Publick Baptism, deprives the Congregation of a charitable office, which might perhaps have an influence on some or other there, in order to amendment and Salvation.

But besides those Reasons, there are others of no less weight and moment hinted in the Office of Publick Baptism of Infants, tho' not mention'd in the Rubrick; and those are,

First, The veneration due to the Sacrament it self, as a main part of God's Holy Worship: And, Secondly, The just regard and deference due to the Churches, as places set apart and consecrated to his Service.

That Baptism is a great and solemn part of God's Holy Worship, it is to be hoped, will not need much proof to any one who has had the honor and advantage to receive it. They who hold more Sacraments than Two, have yet allow'd in the title of the (i) Entrance and In-let to the rest.

(i) Sacramen-
torum Janua.

'Tis that Sacred Office wherein we solemnly dedicate our selves to God; wherein we enlist our selves Souldiers under the Banner of our Saviour, and receive that (k) Military Badge that distinguishes us from his Enemies, and take those (l) Oaths that oblige us to fight his Battels manfully.

(k) Tesseram
Militarem.

(l) Signa ju-
ratoria.

'Tis the solemn Celebration of God's Worship wherein we express our esteem of it to be such, that we dare bid defiance to the Devil for its sake; that we renounce the Poms and Glories of the World, and neglect the Pleasures and Allurements of the Flesh, the gratifying our Appetites and Inclinations to embrace it.

in that Solemnity wherein we declare our
 unfeigned belief of, and assent to all the Arti-
 cles of the Christian Faith; and wherein we
 stipulate and vow to perform a ready and sin-
 cere obedience to all the commands of our Crea-
 tor. And sure an Act of such general concern
 and universal benefit, an Act of so much piety
 and perfection, should be performed in the so-
 lemn and religious manner. And Solemnity we
 know is never perfect but in publick; neither
 does Religion tend so much either to the Glory
 of God, or the Edification of our Brethren,
 when retir'd and private, as when conspicuous
 and eminent. Besides, if we consider the Na-
 ture of this Sacrament of Baptism (the only
 Rule, according to an (m) eminent Person in
 our Church) whereby to determine the man-
 ner and circumstances of any Action, we shall
 find never to be performed properly but in
 publick, because it is of a publick nature, as
 it concerns the whole society of Christians;
 and therefore is as well to be done in the
 presence, as by the Authority of the Church,
 when the Celebration may be most publick and
 awful. For where can it be so but in the midst
 of the great Congregation? The publick As-
 semblies for Religious Worship held by the Au-
 thority of the Church in places separated by
 the

(m) Sher Rel.
 Assemblys.
 P. 291.

the same authority for that purpose, when the design of assembling is the more solemn celebration of God's praise and Honour: That they may with one mind and with one mouth glorifie his Name (q) together.

(c) Psal. 34.3.

(p) Heb. 10.
25, 26.

(q) Concil.
Gangr. Can. 5.
of the Didac-
nos, &c.

(r) Epist. ad
Ephes. My. And
@ And 20, &c.

And 'tis very certain, that the neglect of publick Religious Assemblies is a great argument of the Decay of Christian Piety, and was thought by (p) St. Paul a predisposition to Apostasie. 'Tis an evil which the Council of (q) Gangra in 314. thought fit to censure with an Anathema. And indeed without the Decree of a Council, the very contempt of those Assemblies is Curse sufficient of it self; for it is a self-excommunication, wherein Offenders inflict that Segregation on themselves which the Church has always thought one of its greatest punishments: And therefore 'tis the advice of (r) St. Ignatius, that no man should deceive himself, for whoever is without the Altar, shall be disappointed of the Bread of God; and he gives this Reason for frequenting publick Religious Assemblies, that if the Prayers of one or two have so much power and virtue, as to bring Christ into the midst of them, how much rather shall the Supplications of the holy Priest and devout People, ascending together to God, prevail with him to grant all their Petitions,

itions, in the name of Jesus Christ. He therefore who separates himself from them, and does not meet in the Congregation of the Sacrifices, the Church of the First-born written in Heaven, is a Wolf within the Sheepfold. Now the place appointed for these Assemblies is the Church, the House of God, which he tells us is the House of Prayer; and which has, at least, a relative holiness; as consecrated to his peculiar service, and having his Sacred Name called upon it; (not to insist on what it receives beyond this, from the Honour of his Especial and more Immediate Presence.) Hither it is we must come to pay our homage and adoration to Him in the sight of His faithful people. According to that of St. (s) Ignatius, Betake your selves unanimously as one person, to the (t) Temple of God, as to one Altar, as to one Jesus Christ the High-Priest of the unbegotten God and Father. For that is the proper place for the dispensation of the Word and Sacraments, and he who willfully refuses to receive them there, is unworthy of them.

Nay the Council of (u) Gangra, before mentioned, denounces an Anathema against all who, despising the Church, keep separate Conventicles out of it; usurping those things which are peculiarly the Churches Right, the celebration of

(s) Epist. ad
Magnificus
Nihilus eis
ecc.
(t) sig. 7. p. 10.

(u) Can. 6. 5
vixit tunc
anathematiz. ecc.

* Lib. de reb.
Ecclef. cap. 10.

(*) Exod. 30.

18.

(y) 1 King. 7.

39.

(?) Isidor.
cap. 7. in Cant.
Canticor.

(a) Apud Gra-
tiam, de confe-
crat. Distinct.
4.

(b) De Bap-
tis. & ejus ef-
fectu. Tit. 15.

of all Sacred Offices. Among which, *Walafridus Strabo* tells us that it has a more than ordina-
ry claim to that of Baptism, which, saies he, is
more properly celebrated there, because we
read that before the Tabernacle stood the (x) *Layer*; and before the Temple the (y) *Brazen*
Sea; and the Ten *Lavers*, in which both the
Priests that were to offer, and the Flesh of the
Sacrifices, were washed; and it is very becom-
ing those who enter into the profession of Christi-
anity to be regenerated in the Temple of Christ
their Saviour. None being fit to enter into the
Church, saies (s.) another, who is not first
cleansed in the Water of Baptism. Not with-
out great ground and reason therefore did the
Council of (a) *Nicaea*, in the year 524 decree
that every Priest that could not procure (a) *Font*
of Stone, should have a convenient *Vessel* for
the administration of Baptism only, which
should not be at all carried out of the Church.
Nor with less discreet consideration, nor with-
out great authority of Fathers and Councils, is
it prohibited in the (b) *Clementine*, to any Priest
to dare to administer the Sacrament of Baptism
in any Halls or Chambers or other private
Houses, but only in the Church, in which there
are *Fonts* particularly for that purpose. Unless
to the Children of Kings, or upon such an
emergent

emergent necessity, by reason of which the persons cannot, without certain danger, be brought to Church to receive it. And then if we weigh this seriously, and take *Tertullian's* Maxim with us, that in those things which the Scripture neither commands nor prohibits, that is to be observed, which Custom has confirmed, as proceeding from unquestionable Tradition; we shall not condemn our Church for enjoying, but our selves for slighting a Duty so primitive and practicable; a Duty which 'tis sure was never opposed by any Church, nor by any Sect that own'd the Sacrament it self; but has ever been esteem'd decent and convenient by those who would not allow it to be requisite or of moment. But if it were neither an ancient, a religious, nor usefull practice; if it were novel, indifferent and insignificant, yet being enjoyn'd by our Mother the Church, the Holy Catholick Church in general, as well as the Church of *England* in particular, it is obligatory to us who are Members of the Whole, and especially of that part. To some of whom (with shame we must let the Reader know it) this Paper is design'd, since it of late appears too usual with some of those to dispute the Commands of the Church, in this particular, and obstinately refuse obedience to them.

(c) Tertul.
de Corona
Militis.

E

Where-

Wherefore it will be requisite to proceed to shew the Churches Power to make injunctions of this kind, and the indispensability of our obedience to them.

In the Catholick Doctrine of the Church of England contain'd in the 39 Articles, it is asserted, (d) that the Church hath power to decree Rites and Ceremonies, not repugnant to the Word of God. Now that the bringing of Children to be Baptiz'd in the Church, has no such repugnancy, is undeniable, and will be thought so, till it appears wherein; and then the Churches authority to enjoin it, will be evident from the practice of the Apostles (for from the beginning it was so) in forbidding

(e) 1 Cor. 11. Men to be (e) cover'd in the Church, and obliging Women to keep silence there; in rejecting Prayer in an unknown Tongue; and commanding all things to be done decently and to edification; and several other instances, among which were those things, of which St. Paul says, *the rest will I set in order when I come.*

And we have an harmony of (f) Confessions among all the Protestant Churches acknowledging the same. And the learned (g) Ghamier answering the Objection of Vasquez, that the Protestants did some things which had no mention or command in the Scripture; as for instance,

- (f) Confess.
Helv. Art. 13.
Cap. 22, 23,
24. Basil. Art.
10. Bohem cap.
15, 17. Gal.
Art. 32. Belg.
Art. 32. Aug.
Art. 4, 57. 15.
Sax. Art. 20.
Soev. Cap. 8.
14. Wittemb.
Cap. 27. 31.
(g) Cham.
Panstrat. Ca-
thol. Tom. 4.
lib. 5. cap. 15.

instance, of their Custom of bringing their Children on Sundays, or other publick days, to be baptiz'd at Church when the Congregations were assembled; defends the practice, and calls it an honest and decent Circumstance of celebrating that Sacrament: In things of which kind, says he, *Quis negavit Ecclesie extra Scripturam licere?*

- Now this Power being granted, it will necessarily follow, that what our Mother does so lawfully command, we must readily and submissively obey; for in refusing, we sin as much against Heaven that has given this Commission to the Church, as against its Delegate, our grave and reverend Mother; and however we may arrogate to our selves the specious title of her Sons, are no longer worthy to be called so. For by our refractory and stubborn carriage, we destroy her Being as a Church, whence we derived our own as Christians. There is no Body can subsist without Oeconomy, nor Oeconomy without Subordination: For as there is variety of Offices to be performed, so there are different Parts and Agents adapted to the several Employments and Operations; some for the Authoritative, and others for the Executive Part. For as St. Paul (b) says, *If the whole Body* (b) 1 Cor. 12. *were an Eye, where were then the hearing?* So^{17.}

if the whole were to command, where were then the obedience? So that the one part cannot disown its need and occasion for the other: As then the Hands would not know to what to apply themselves without the direction of the Head; so the Sons of the Church would be miserably at a loss in the right performance of their Duty, without the Government and Presidence of their Mother. We know the Church in Scripture is liken'd unto a well-order'd Army, a Body of Men so well train'd and disciplin'd, that upon every word of Command given by their Officers they know what they are immediately to do, and as readily obey: For so we find the Centurion giving an account of the Souldiers under his Command: But as our Saviour said of him, that he had not found so great faith, so we may say of them, that such just obedience is not to be found, no not in Israel. Thus while we reject the Presidency of the Church, we not only destroy its Being, but our own Membership and incorporation too; and can neither pretend to be Grafts nor Suckers, but a sort of self-depending Christians, every one an *individuum vagum* in Religion, marching a High-lone to Heaven.

Now having asserted the Churches Authority to enjoin this Duty, let us consider what

care

care it has taken to prevent Evasion and Collusion; and that particularly in adapting the Office of Publick Baptism to its proper place, so that it cannot be used elsewhere without the commission of several Absurdities and Solecisms.

The instances are chiefly Four. First, where the Minister speaking to the Sponsors says, *You have brought this Child here to be Baptiz'd*, (according to that of (i) *Ivo Cartonensis*, *You were brought to the Church in the Arms of your Sureties*.)

(i) *Serm. de Sacrament. Dedicationis.*

Which to say at home would be as ridiculous as untrue. He ought rather to invert the words, and say, *You have brought me hither to Baptise this Child*. The Second instance is in the last Collect before the Prayer of Consecration:

Where it is said, *Grant that whosoever is here dedicated unto thee, by our Office and Ministry, &c.* where by *here* is undoubtedly meant the Church,

the proper place of Dedication; at least (h) ^{(h) 1 Sam. 24.}

Hannah was of that Opinion, when she offer'd her *Samuel*, the Son of her Prayers, in the House of the Lord, with a design of dedicating him to his Service. And indeed this way of Dedication of our Children to God is of great importance, since, when they come to Age, to consider how publickly and solemnly they were devoted to him, by their Parents, in whom the Patriarchal right of their disposal lay, they will

(iis

('tis sure they should) be the more afraid to alienate the property, and sacrilegiously rob God of his interest to transfer it to another: And when they meet with any that were witnesses of their Dedication, they cannot without shame and confusion let them see how they have contradicted the good intentions of their Parents, broke all the Promises of their Sureties, and frustrated all the Prayers of the Congregation made in their behalf. The Third instance is in the Prayer of Consecration; where it is no small Argument to prevail for God's assent to the Petitions offer'd in behalf of the Child to be regenerated, That he would regard the Supplications of his Congregation, and comply therewith in sanctifying the Water to the Mystical washing away of Sin, and in granting that the Child ready to be Baptiz'd therein, may receive the fullness of his Grace, and ever remain in the number of his Faithful and Elect Children.

Where we see the Church has a great Opinion of the prevalency of the Prayers of the Congregation; esteeming its united force a kind of holy Violence, that does as it were wrest Blessings from the Almighty, as an ancient (1) Author intimates the design of the Assembly to intend: Telling us, That the whole Sacred Assembly is gathered to assist at, and celebrate the safety and

(1) Dionys.
Areop. Lib. de
Ecclesiast. Hierarch.

and deliverance of the Person Baptiz'd, and to return thanks for it to the Divine Beneficence.

But still this Congregation whose Prayers are thought thus efficacious, must be such an Assembly of which the Minister may safely and truly say, *Thy Congregation*; for there can be no validity in the Prayers of any but God's Congregation; and that is none of his, which is not Assembled in the place which the Church has appointed, and by its Allowance and Authority. Now private Houses were never allow'd of by the Church, much less commanded to be the places of Publick Baptism; and they who so illegally Assemble there, are as much guilty of disorder in the Church, as they who meet in prohibited numbers or places, are of a Riot in the State.

The Fourth Instance is the receiving the Child; when the Minister, having first named and Baptiz'd him, and still holding him in his Arms, uses these words, as it were of Matriculation, *We receive this Child into the Congregation of Christ's Flock, &c.* Which reception does not only mean the whole body of the universal Church, but as well that representative part thereof then present, and consenting to it as Proxy for the whole. And the Minister's Embracing the Child, is for the same end as the Imposition of Hands

(m) Durant. de
ritib. Eccles.
Cathol. lib. 1.
cap. 19.

in Baptism was of old; which (m) *Durantius* tells us signified the Reconciliation, by which he that was without the Church, a Child of Wrath, according to our Catechism, was in the Church received into the Church's favour, and made a Child of Grace.

And besides all this, our Church for farther prevention of the performance of this Publick Office in Private, has in cases of necessity, prepared and injoyn'd a Private Form of Baptism, to be administred to those, who by reason of Sicknes cannot be brought abroad without peril of their lives. Which we find by an antient

(n) Concil.
Vernense. Ca-
pit. 7. tent.
756.

(n) Council to be an Indulgence, only on supposition of invincible necessity; and rather than such who cannot be safely brought to Church, should die Unbaptiz'd, they may have this Sacrament administred to them at home; but this still with an injunction, that if they out-live their Sicknes, as soon as they are fit to be carried abroad, they should be brought to (o) Church, that those Prayers and Rites which were before omitted in the Office, may be there publickly supplied: which is a most convincing Argument of the Church's sense in this matter, as well as of its determination; and should be sufficient of it self to oblige every genuine and obedient Son to acquiesce therein. But since, by sad experi-

(o) Rubr. in
the Office of
Private Ba-
ptism, & Ritu-
ale Romanum,
Ordo supple-
di omnia super
Baptisatum.

ence,

ence; we find many refractory and undutiful; the next and last thing will be to enquire into their Objections against this duty, or Pleas for not performing it.

As for Objections against it, there are truly none; for to urge that St. *John* the Baptist, and the Apostles Baptiz'd their Converts every where, in Lakes, and Ponds, and Rivers, in Houses, Fields and Prisons, does not at all make against the administration of Baptism now in Churches only. For what they did then in the Infancy of the Church, was suited to its circumstances, and it was then impossible to have large Assemblies, and much more Churches for that purpose, till Christianity gain'd ground and obtain'd in the World; and to argue that Baptism ought not to be administred in Churches, because it was not so at first, is as ridiculous, and inconsequent, as 'twould be to say, That we should not live in Houses now, because 'tis known the *Israelites*, who were God's People, dwelt at first in Tents.

For their not having Churches and Fonts for Baptism, was not because they were unfit, or unnecessary, but because they could not have them; as (*p*) *Beda* says of the ancient *Britains*, That in the beginning of Christianity there where their Churches could not be so soon erect-

(*p*) Lib. 2.
Angl. Histor.
cap. 14.

ed, the People were generally Baptiz'd in Rivers; but we find that quickly discontinued, and Fonts provided for that purpose.

(q) Tertul.
Carthag.

To all which there needs only this be added, That (q) he who said every day was the Lord's, and every hour and time fit and convenient for Baptism, yet did not affirm the same hability of place; for he could not so well say of Place as of Time, If it is conducing to the Solemnity, it is insignificant as to the Grace conferr'd; for tho' it does not tend to the *Esse*, yet it does to the *Bene esse* of the Sacrament.

For it has been generally allowed, That God is more immediately present, upon general occasions, in the places of his Publiack Worship than elsewhere; his presence being there in St. *Augustin's* Opinion, *Sacratio & commendatio*: Who likewise affirms it to be a very convenient providence, that God should confer his Favours in that place where his Name is praised; and that Man should receive them there where he does praise it.

But not to insist longer on this point, let us proceed to consider the other Reasons pretended for Baptising Children at home; or rather why their Parents are unwilling to bring them to the Church.

And indeed, among the richer sort we find it
to

to be nothing but a piece of state. For if their Children, by reason of indisposition of Body, cannot be brought abroad, as some pretend, why are they not then contented to have the Private Office of Baptism administered to them, according to the direction and practice of the Church, which certainly they would desire, if that were the true or only reason. And if they think there is no significancy or virtue in the Ceremony of the Publick Office, why do they then so earnestly contend to have it used in Private? By which they sufficiently discover, That not the indisposition of their Childrens Bodies, but of their own Minds makes them neglect the Church; celebrate a Sacrament at home, for which the Publick is the only proper place.

That they ought not to be complied with herein is certain; because God is no respecter of persons: And tho' we find it sometimes indulged to the Children of Kings, it was only on supposal of their having consecrated Chapels in their Palaces. And for all this, we find both Princes themselves and their Children Baptiz'd in the Church: Many examples whereof are cited by (r) Paul the Deacon; particularly *Adwaldus*, Son of *Agilulfus*, King of the *Longobards*, Baptiz'd by the Bishop of *Medocia*, in the Church of *St. John the Baptist*; and the Son of *Herachi-*

(r) De gestis
Longobardor.

(s) A place
where a Church
was built to the
Blessed Virgin.
(t) Tom. 3.
pag. 68.

us, Baptiz'd by *Sergius*, in the (s) *Blacerne* at *Byzantium*; of which *Son of Heraclius* (t) *Zonaras* relates, That the whole Senate of *Constantinople* was invited to his Christening: But the fond Mother still more tender than her Infant, dares not trust her darling with the God that gave it her; But thinks its being carried to the Church to its Baptism, would occasion its speedier exportation thither to its Funeral. How cowardly she is in this, and how much the weakness of her Faith resembles that of her Sex, let St. (u) *Greg. Nazianzen* tell her. And it would be happy if all Parents would weigh the great advantage of having their Children early Consecrated to God, before wickedness can obtain a prepossession in them, against the seeming inconveniency, which the tenderness of their Age may suffer.

(u) Orat. in
Sanct. Baptis-
ma. ὁ ἁγιος
παις ὁ ἁγίος
παις.

But that which is state and indulgence in the great, changes shape, and pretends to be shame in those of meaner rank and fortune; and they usually alledge their backwardness in bringing their Children to be Baptiz'd in the Church, to proceed from their inability to have things in decorum, as to their own Apparel, and the Entertainment of the Company, as is usual. Or else that they would not be thought at so low an ebb as not to have wherewithal to gratifie the
Mi-

Minister for his attendance; which by the discourse of several of them appears to be the received notion of their circumstances who bring their Children to Church to be Baptiz'd, as if they did it to save charges, since for that there are no Fees due. To answer the first there needs little else be said, than that the prodigality of some ought not to oblige others, nor be proposed for their imitation; much less be a reflection on them for avoiding it, than which nothing can more justify their Prudence and Sobriety. That such Treats and Entertainments were disapproved of by the Church, we have the testimony of St. (w) *Greg. Nazianzen*; who thus informs his Auditory: " 'Tis ill to say, where is the
 " Gift that I shall offer for my Baptism? where
 " are my new Cloths? where shall I have Provi-
 " sion for the Entertainment of my Gossips? Do
 " not in a matter of such moment as that Sacra-
 " ment, regard things so minute and trivial:
 " Suffer not your self to be withdrawn from it
 " by an affection so base and abject. This Sa-
 " crament is above those things that lye within
 " the prospect of the Eye: Make your self your
 " Offering: put on Christ for a Garment, and
 " nourish me with an honest and praise-worthy
 " conversation. Thus I, thus God desires to be
 " entertain'd. There is nothing in esteem with

(w) Orat. in
 Sanct. Baptif.
 Αἰσχρὸν εἰπὼν
 ὅτι ἢ μοι τὸ
 καπνοσφύ-
 ριδιον ἐπὶ τῷ
 Βαπτίσματι
 &c.

" God

“ God which is not in the power of a poor Man
 “ to bestow upon Him: That even in this, those
 “ of meaner fortune should not be discouraged,
 “ as not having wherewithal to vie with the
 “ great and wealthy. Indeed, in other things
 “ there is disparity between Riches and Poverty;
 “ but in this, he that is readiest and chearfullest,
 “ is still the richest and the most acceptable.

There might several Councils be produced wherein to avoid Levity, and Intemperance (x), Baptism is forbid to be administred in the Afternoon, but in case of extream danger; and where 'tis likewise forbid to make great Feasts and Banquets after it; which even in 1549. was censured as a Heathen Custom, and they that used it were termed *parum Christiani*; and wherein 'tis expressly said (y), That a due reverence may be shewn to that great Mystery, it is earnestly advised, that Baptism may not be Administred in the Afternoon, when Men are charged with Wine and Delicacies; but in the Morning, in the time of Divine Service, and that with great Sobriety and Devotion: And 'tis there recommended to the Civil Magistrate to suppress all Feasts and Banquets afterwards, or at least to reduce them to a moderation becoming Christians. So that not to follow this ill fashion, is so far from being a disgrace to any one, that 'tis

(x) Concil.
 Colon. 2. cap.
 15. Censura
 pro abus. re-
 formand.

(y) Concil.
 Mogunt. 4.
 cap. 16.

'tis as well our Prudence as our Duty to avoid it.

Then for the other excuse, of being unwilling to be thought unable to pay the Minister, 'tis idle and impertinent: Because nothing can or ought to be demanded for the Administration of Baptism, according to the Rules of the Church. Nor should the Clergy accept of any Fees for Baptizing Children in Private Houses, since if it is any part of their Office or Duty, as in cases of necessity, they are both by Religion, and Reason, and express (z) Canons forbid to receive any thing: And if it is no part of their Office, (as where there is no necessity) the performance is incanonical and unjustifiable, and therefore so far from meriting a reward, that it incurs a reproof.

(z) Capit. Herardi Archiep. Turonen. cap.

31.

Tho' it has been objected to some, who argued for the Baptism of Infants with the Publick Office, to be Administred in the Church, and refused the Administration of it in Private Houses, but in great necessity, and then in the Private Form; that several good and eminent Divines were not so strict and scrupulous, but did often condescend, upon request, to administer Baptism in the Publick Form in Private Houses, and to Children under no indisposition of body, and consequently no necessity to be Baptiz'd at home.

If

If this is true, Charity obliges us to suppose, That they do it on the same account that made Moses connive at some irregularities in the Jews; for the hardness of the Peoples hearts, and in hope that by this compliance they may insinuate themselves so far into them, as in time to bring them to an entire Conformity. This indeed is a right-hand Error, but such a one as (with submission) is however not allowable. Since whoever is admitted into Holy Orders, does first subscribe to this among other Articles, (a) *That the Book of Common Prayer, &c. containeth nothing in it contrary to the Word of God, and that it may be lawfully used; and that he himself will use the Form prescribed in Publick Prayer, and Administration of the Sacraments and no other.* Now to Administer Private Baptism in the Publick Form, is not using the Form prescribed, which he had promised and engaged under his Hand to do. Which engagement every person at his admission into any Benefice or Cure renews; and so lays a stronger obligation on himself to perform it. The neglect of which is in the 38th. Canon censured with Suspension, for the first fault; and without Reformation and Submission in a Month, with Excommunication; and upon persisting after the second Month, with Deposition from the Ministry. The words of
the

(a) Constitut.
& Can. Ecclesi-
ast. Can. 36.

the Canon are express : If any one after he hath subscribed to the 39. Articles, shall omit to use the Form of Prayer, or any of the Orders and Ceremonies prescribed in the Communion Book, let him be suspended, &c. Now not to use the Private Form of Baptism in Administring that Sacrament in a House, can be construed no other than an omission of a positive Order, enjoined in the Book of Common Prayer. Besides, how conformable it is to the Liturgy to use the Office of Publick Baptism promiscuously for that of Private Baptism, which were so discreetly composed by the Compilers of them, and so seriously enjoined by the Church for different circumstances and occasions, let the World judge.

Furthermore, whoever performs these Offices otherwise than as they are appointed in the Book of Common Prayer and Administration of Sacraments, by Law Establish'd, and in the Canons and Constitutions in that case made and provided, exceeds the bounds of his Licence, which impowers him to execute the Office of a Preacher, and other Ecclesiastical Ministries, according to those Books of Prayer and Canons, with a restriction, that he shall do it *non aliter neque alio modo*. That this was ever publicly dispensed with, is more perhaps than any one can prove ; and that it lawfully may, can hardly be

made out, till there are more sufficient Reasons given on that side than there can be produced to the contrary : And it will be hardly found, that ever the Bishop was permitted to tolerate the Administration of Baptism in Private, unless in case of necessity ; and then not in the Publick Form, but where there were (b) Oratories to do it. And if some eminent Divines transgress this Rule, that should be no Argument for others to follow them in an Error, any more than the Defects and Infirmities of Men of Quality should be for their equals or inferiors to endeavour to resemble them. But their being taken notice of, and urged so unhappily by the vulgar, should put them in mind of a speedy reformation. And that the People may not expect this compliance, nor the Clergy use them to it, let it be seriously consider'd, That this Expectation has been still imputed to the pride and contemptuousness of the Laity ; and their Compliance, to the flattery and obsequiousness of the Clergy. Let it be consider'd how great an *indecorum* it is to perform a Publick Office, that is of publick nature, in Private ; and a Private Office in the Publick Form. Let the late date of this Custom in our Church be look'd into, and the occasions of it. It proceeded either from the scruples and disputes about Ceremonies, when to avoid them, those who were no lovers of them had their Children Baptiz'd at home by such conscientious Conformists as could dispence with their Rule, says (c) Dr. *Sherlock* ; or else it owes its original to the fatal time of Usurpation and Impiety, when there was no King in our *Israel* ; and when all God's solemn Worship was interdicted as Prophaneness : Then the Orthodox, who would not comply with that prevailing Schism, were forced to retire and perform those Acts in Private, which they could not be allow'd to do in Publick. And sure the very remembrance that this Use was introduced by such means,

(b) Concil.
Constantinop.
3. Can. 3.

(c) Concil.
Provin. Colon.
cap. 7. de ad-
ministrat. Sa-
crament. Con-
cil. Colon. 2.
Decret. 15.

means, should make it odious and abominable to all who have the Honesty, the Loyalty, or the Religion to abhor the practice of those days. Then let us not contend for a custom begun on so unhappy an occasion: Let not that be our choice now, which was then the effect of Tyranny and Compulsion; but let us consider how great an affliction it was to the Sons of the Church to be denied the privilege of performing that Office as well as others publicly; and how gladly they would have done it if permitted. And if even in these our days we were interdicted the Administration of Publick Baptism, and driven from the Church and the Congregation, how would we grieve and complain, what an injury and injustice should we think were offer'd us, and how zealous would we be to enjoy the benefit which now we slight? But if neither God's glory, nor our own advantage quicken us in this Duty, let at least Emulation move us, that we may not be out-done by our Neighbours of the French and Dutch Congregations; whose zeal in this particular of bringing their Children to their Churches to be Baptiz'd, tho' at great distance from them, will rise in judgment against us for our neglect. No length of way, nor scarce any indisposition, can prevail with them in *Scotland* to keep their Children from the Church, but they carry them several Miles to be Baptiz'd, that it may be done in Publick; and they thought it an inexpressible favour when a Toleration was granted them for Private Baptism in case of great necessity. That it was usual heretofore for Mothers when they found their Children ill, to run with them to the Church that they might be Baptiz'd, we find by St. (d) *Augustin's* Question, where proving the guilt of Original Sin derived from Parents to their Children, he says, If Infants are wholly innocent, why then do their Mothers run with them to the Church when they are sick? 'Tis

(d) Aug. in
Psal. 51. enar-
ratio.

Since the learned *Grotius* takes it for granted, That Baptism always was or ought to be publicly administered, by that Question and Answer in his (e) *Catechetical Institutions*; where the Catechumen being ask'd the place of his Baptism, affirms it to be the place of Religious Assemblies, meaning the Church. And he calls the

(e) *Grot. My-
thagog.*

(f) *Ibid. Tit.
αὐτὸς ὁ Θεός
μὴ κτλ. ἀρ-
μὴν ἴδιον κα-
λῶν;*

(g) *Rubr. be-
fore the Office
of Private Ba-
ptism.*

Administration of it there, an ancient (f) Custom, a Law establish'd and confirm'd by old and long observance, as the original words import. All which consider'd, we see how justly the Church enjoins the (g) Curates of every Parish to warn the People, that without great cause and necessity, they procure not their Children to be Baptiz'd at home in their Houses, and there to use a Form distinct from that of Publick Baptism. This then being so lovely, and of so good report, if there be any Virtue, if there be any Praise, if there be any Zeal for God's Glory, and the Edification of his Church, let us think thereon.

To recommend which to the serious consideration of the People, that they may not persist in their unreasonable expectation of compliance from their Ministers, against such Prohibitions, Obligations, and Engagements to the contrary, nor conceive a prejudice against them for refusing it; but that both of them may yield a ready and cheerful Obedience to the Church in performing its Commands, and celebrating the great and venerable Sacrament of Baptism with all due grandeur and solemnity, is the whole design of this small Tract, which if it may conduce in any thing to the end intended, will by that success become a most ample and agreeable compensation to the Author.

FINIS

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